

3 Certaine necessarie in-
structions meet to be taught the yonger
sort, before they come to be parta-
kers of the holy Communion.

Question.

UU What doo you come to receiue?

An. The holy sacrament of the
body and bloud of Christ.

Qu. Why art thou come to receiue it?

An. Because Christ hath so commaun-
ded me.

Qu. Of how many parts doth it consist?

A. Of two parts: namely, the outward
signe, and the inward thing signified.

Qu. Which be the outward signes in
this Sacrament?

An. Bread and wine.

Qu. Which be the inward things
signified?

An. Christs body broken for me, and
his blood shed for me, together with
all the benefites of his Passion.

Qu. How doost thou receiue the out-
warde signes?

An. I receiue them with my hand, eat
them with my mouth, and digest them
with

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with my stomacke.

Qu. How dost thou receiue the inward things signified?

An. Only by faith, and seeke of it as of a foode giuen to me to life enerlasting.

Qu. Why did God chuse these creatures of bread and wine, to represent vnto vs the body and bloud of Christ, rather then any other earthly creature?

An. Because there are none earthly creatures, that can aptly represent vnto our outward senses, those things that God woulde haue vs to learne by this Sacrament.

Qu. What be those things which God would haue vs to learne by this Sacrament?

An. By the breaking of the bread, we haue to learn the breaking of the body of Christ vpon the crosse, and by the pouring forth of the wine, the shedding of his blood: and by the distributing to all that are present, Christes communicating him selfe vnto all those that will faithfully receiue him: by the eating and drinking we learne, that as bread and wine do nourish our bodies in this life,

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so Chzistes body and blond doo nourishe our soules to life everlasting. And as the substance of bread and wine by digestion, passeth into the substance of our bodies, euen so by faith, Chzist and we are vnited with an vnspcakable vnion, and we made flesh of his flesh, and bones of his bones.

Q. What moze is to be learnd hereby

An. That we being many, are made one in Chzist, as of many graines is made one lose, and of many grapes, one wine.

Qu. Forasmuch as the vnwozthy receiver is damned (for so S. Paul testifieth) how wilt thou know, whether thou art a woorthy receiver or no?

An. If I examine my selfe, and finde that I humbly acknowledge mine owne vnwozthines, that is to say, my sinnes, and be heartely sorry for them, and fully to purpose amendment of life, and faithfully to embrace Gods promise of remission and pardon offered in Chzist: then am I woorthy, because my vnwozthines is forgiven me, and put out of remembrance.

F I N I S.

Certaine Articles very ne-

cessarie to be knowen of all yonge
schollers of Christes Schoole.

Done by D. W. Archd.



That the ende of our
creation is to glorify god

That the praise of gods
glorie beginneth at the
knowledge of our selues

That the knowledge of our selues is
sucht out of the sound vnderstanding of
the law, contained in the ten comman-
dements.

That the lawe is the perfect rule of
iustice, teaching vs what we should do,
and forbidding the contrary.

The lawe was deuised into two tables
whereof the first conteyneth foure com-
mandementes, touching our duty to-
wards God: the second conteyneth our
duty towards our neighbour.

The ende of the lawe is, to shew vs
our sinnes: that by the sight thereof we
might be constrained to flee vnto Christ.

Sinne is the transgression of the lawe.

Sin entred into the world by Adams

trans-



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transgression, and together with time
came death, and the curse of God upon
all mankind, which is without doubt.

The return of every man, in Gods
justice, is eternal death & banishment.

There is no man, who by his own
either escape this eternal dole, or de-
serve any remission of sin, but only
Christ crucified, by whom we are free
from the curse of the law, and by whose
bloud we have redemption, that is, the
forgiveness of our sinnes.

None shalbe saved, but those that take
hold upon Christ and his merits, by a
true and lively faith.

This true and lively faith is a full as-
senting of our hearts unto the promises
of Gods Word, which is alwayes with
evident and bright shewings.

The summe of a Christians faith
is contained in the twelve Articles of
our Faith, commonly called the Apo-
stles Creed.

The preaching of the Word, is the or-
dinarie meane whereby faith is both
bred and nourished in us.

Gods Word is working of holy ghost,
which is the meane whereby we are

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maketh the word preached savorie and comfortable unto vs.

That god workes although they neither iustify vs before god, nor deserue any remission of sin, yet haue their proper place & standing, & serue for diuers uses.

First to glorifie God,

Secondly, to publish our faith vnto the world.

Thirdly, to beare witness vnto our conscience, of our election.

Fourthly, to winne Infidels, & them that are without God.

Prayer is a very earnest lifting vp of the heart vnto God in all kind of necessities, whether inwardly of soul, or outwardly of body.

The Lords prayer is a perfect pattern of all prayers, and containeth within his reach, whatsoever can be demanded of God needful for our bodies or soules.

The Lords prayer containeth six petitions: three concerning the glory of god, and three touching our profit & welfare.

There are foure principal things to be obserued in prayer.

First, that wee make our prayers to God onely, and not to Saints.

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Secondly, & we feel within our selues
þ marueilous great waſt of þ thing prai-
ed for, hauing our minds wholly bet ther
upon, & not caried away wth bythoughts.

Thirdly, that our pzaters be grounded
vpon faith in Gods promiſes, with full
aſſurance that they ſhalbe graunted, ſo
far as the Lord both knowe them to bee
meete and expedient for vs.

Fourthly, that we continue in pzair,
although we ſpeede not at the firſt.

The ſacraments are meanes whereby
þ weaknes of our faith is vnderpyped.

A ſacrament is an outward ſigne of in-
ward grace, inſtituted of God.

There be two ſacraments, Baptiſme,
and the Supper of the Lord.

Baptiſme is an outward ſigne of the
waſhing away of ſinne, which we haue
by Chriſtes blond.

In baptiſme we haue our names en-
tered into the family & houſhold of God.

The Lords Supper repreſenteth our
continuaill feeding in the ſame Familie
and Houſhold of God.

The Lords Supper conſiſteth of out-
ward ſignes & inward things ſignified.

The outward ſignes are bread & wine.

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The inward things signified are Chri-
stes body broken, and his blood shed to-
gether, with all the benefits of his passion.

Repentance is a bitter sorrowing and
sobbing for sinne, coupled alwayes with
a set purpose of amendment.

It consisteth especiall in two things: y
killing of the old man, wth all his corrupt
lusts & affections, & the quickning of the
new mā, which after the image of god, is
created in righteousness & true holines.

The old man is then killed, & the new
man quickned, when we die vnto sin, &
live vnto righteousness: That is to say,
when we are fallen into deadly hatred &
malice, with our own unfull affections
and vaine conuersation befoze past, Ar-
riving now at length to subdue our vnru-
ly lusts, & to bring into captiuitie, every
thought to the obedience of Christ, that
so his spirit may both rule and raigne in
vs, & bring forth her goodly blossomes,
faith, love, mercy, patience, humilitie, cha-
ritie, desire of Gods word, hartly good
will to his true ministers, diligence in
prayer, together with all increase of
righteousnesse.

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F I N I S.

